

AN  
ADDRESS  
TO THE  
MEMBERS  
OF THE  
MERRIMACK HUMANE SOCIETY,  
AT THEIR ANNIVERSARY MEETING  
IN  
NEWBURYPORT,  
SEPT. 1, 1807.

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BY *SAMUEL SPRING*, A. M.

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1807.

1875



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*AT a special meeting of the Trustees of the Merrimack Humane Society, Sept. 1, 1807,*

*Voted, That Micajah Sawyer, M. D. William Bartlet and William Woart, Esquires, be a committee to present the thanks of the Trustees to the Rev. Samuel Spring, for the excellent Address delivered by him before the Society this day, and to request a copy for the press.*

*Attest,*

WM. WOART, *Rec. Sec.*

.....

GENTLEMEN,

WITH deference to your approbation of the Address, I comply with the request, hoping that under your patronage it will prove in a measure useful. Wishing the exertions of the Society may be wisely directed and crowned with success,

*I am, gentlemen, with sentiments of  
respect and esteem,  
your obedient servant,*

SAMUEL SPRING.

MICAJAH SAWYER,  
WILLIAM BARTLET,  
WILLIAM WOART, *Esquires.*



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*" THOU SHALT LOVE THY NEIGHBOUR AS THYSELF."*

THIS, agreeably to infallible exposition, points out the duty of one man to another.--- Next to loving God supremely, we are under inviolable obligations to regard our fellow men, as ourselves, with equality of affection. Love, properly expressed, is the end of the law.

By treating this command correctly, while we necessarily refer philosophical subjects and physical disquisitions to the medical faculty, it is hoped, my Humane Brethren, we shall meet the design of the anniversary and the acceptance of informed minds.

An interesting inquiry suggested by the command and the occasion is this ; what are the grounds of moral obligation, which require us to regard ourselves and our fellow creatures with equal affection ? For all good men love to apprehend the basis of the requisition, with which they comply. The happiness of informed christians, who ascertain the reasons of the divine command, exceeds the happiness of others, who obey only because they are commanded.

A proper apprehension of the reasonableness of inspired injunctions, is a species of knowledge which sweetens the christian's cup, and accelerates his motion in the path of duty.

One answer to the inquiry, with which all good men concur, is this ; we are obliged to regard our fellow men, as ourselves, with equal affection, because they are equally valuable. They are like ourselves in all interesting respects and relations. Have we the most exquisitely organized bodies, which are capable of the keenest sensations of pleasure and pain ? So have they. Have we rational minds capable of more future knowledge than is now realized by all the angels of light ? So have they. Are we probationers for an endless state of existence ? So are they. Have we, in a word, immortal souls, capable of the sublime pleasures of religion, in the present state, and of the ineffable and increasing enjoyment of God forever, in the mansions of bliss ? So have they congenial souls. If an exchange were possible ; if our souls were in their bosoms and their souls in our bosoms, obligation to mutual offices of kindness and friendship would be the same. The consequence is inevitable, that if we ought to love ourselves, that we ought also to love our fellow men with equal ardor. For both they and we are moral agents, the subjects of equal capacities and influenced by similar motives. To say we ought to regard them with the same quality of affection, but not to the same degree, is human assertion, in the face of Christ's command, and cannot

be supported. The objection to the doctrine of equal love on the principle of unequal advantages is groundless. For as a man while deprived of health is not bound to provide for himself, as he is when healthy and vigorous ; thus, in consequence of the distance of his neighbor he is neither able nor bound to assist him so much as when he is present : the same reasoning applies to one's ownself. Man is always at home with himself for the purpose of self-preservation. But this difference of advantages does not interfere with the law of benevolence or good will. "For it is the willing mind that is accepted, according to what a man hath and not according to what he hath not."

Another reason of great weight why we ought to regard our fellow men as ourselves, with equal affection, is the divine example or standard of rectitude. God is impartial. He is no respecter of persons. The creator of all men loves them equally. He has taken them from the same mass of earth, and breathed into them the breath of life and made them living souls. Further to induce the love of equality enjoined by Christ, we have his impressive example. Christ tasted death for every man, and without any exception graciously offers salvation to all the human race. It is the sinner's personal aversion to holiness, and not the divine



decree nor any thing else whatever, which renders him obnoxious to God's righteous displeasure and will exclude him from the kingdom of heaven. "For whosoever will, let him take the water of life freely" is the glorious proclamation of the gospel.

Finally, while contemplating the grounds of equal affection, we not only recite the express command, "Thou shalt love thy neighbor as thyself;" but we appeal to the hearts of all good men, who live to glorify God by obedience, whether they do not consider their fellow creatures as themselves in different capacities and spheres of action? This divine theory of benevolence, seeing the command is express and admits no alternative, must meet the approbation of every benevolent heart. For when we are presented with a solitary stranger, who is destitute of all the comforts and necessities of life, who lies prostrate under insupportable calamities, trembling on the verge of time, are we not urged and compelled, like the friendly Samaritan, to consider him our own flesh, and to treat him with that kindness in all respects, which, in similar circumstances we should wish to receive from others?

The law of love binds nation to nation, tribe to tribe, family to family, and one man to another. We are under sacred obligations to



be mutual friends, and to reciprocate the high advantage of impartial benevolence, both in prosperity and adversity. No man is made for a solitary, insulated department, any more than the head is designed to act separately from the body, or the sun only to illumine himself and leave the world in darkness. He who dissociates himself from others, in point of common interest, and lives only to himself, is hostile both to God and man. Accordingly, saith the spirit, to mortify this prevailing, seminal lust of the human heart, and to inculcate the duty of mutual affection, "Let no man seek his own, but every man another's wealth;" and to press home the duty of christian sympathy, he adds, "And whether one member suffer, all the members suffer with it, and one member be honored, all the members rejoice with it."

O how beautiful and heavenly is the harmony of souls! It casts an anchor of hope for the helpless children of misfortune and distress. For a friend loveth at all times, and a brother is born for adversity. Who ought not to preserve his own life and to fly from the too hasty king of terrors? And who ought not to relieve a neighbor when arrested by his untimely grasp? Life is sweet and precious: and what can a man give in exchange for his soul!

Having ascertained the basis of moral obligation, which connects man with man, by mutual benevolence and leads us to anticipate millennial harmony and celestial enjoyment, we of course, on this auspicious occasion, realize the advantage of several appropriate deductions and reflections.

If we ought to love our fellow men as ourselves, with equality of affection, we infer the peculiar blessing of divine revelation. Christ is the light of the world. But alas! how many millions of the human race are now enveloped in heathenish darkness and ignorance! For lack of gospel vision, the greater part of mankind are now in a barbarous perishing state. They never saw nor heard of Christ, the cheering sun of righteousness, who clearly points out to us the way of salvation. But instead of impeaching divine providence, which makes the wide difference between us and the heathen, in point of advantages, let us be humble and adore sovereign mercy. For God hath ordained it so, while neither heathens nor christians have any personal claim to the least favor. The volume of nature is *more* than they deserve, and the volume of inspiration *much more* than we deserve; for all men by nature are the enemies of God, the children of wrath, and deserve his endless indignation. That God, therefore, leaves mil-

lions of the human race destitute of special revelation, with minds and hearts as black as night, to persist and perish in their sins is not wonderful ; but to offer light and salvation at the expence of Christ's blood to sinners, and finally to renew their hearts and grant them salvation, is truly wonderful, and fills heaven with the deepest amazement. It is the matchless grace of God, in man's salvation, which sublimates the hearts of angels and tunes their golden harps to celebrate his praise. To the Lord Jesus Christ, the fountain of grace, we are indebted for the light of the gospel and for all humane institutions and christian establishments of which the heathen are ignorant. Let us be deeply humble and thankful, while we tell the proud and foolish infidel, that it is the bible which makes the astonishing difference between the barbarous nations and devout christians. All humane and christian institutions are founded on Christ the rock of ages, and lighted by the lamp of revelation. On this immoveable basis we rest, and from this immense fountain of light we receive direction and instruction. There is no kindness we can bestow, no favor we can confer, no distress we can relieve, no calamity we can prevent, no suspended animation we can restore, and no life we can save, which is not required by the gospel. As he is chargeable

with the life of his neighbor, who neglects proper means to save it, so he who prevents the death of a drowning child, by plunging, with proper motives, into the stream, must be considered his ransom, and will not lose his reward. The gospel, which prefers mercy before sacrifice, has not only taught us to make a proper estimate of the soul and the season of probation, but by its luminous influence what methods are best calculated to recal the dying to the place of repentance, prayer and pardon. The gospel not only inculcates resuscitation, but displays the doctrine of the resurrection.

How eligible and useful then is a Humane Society, furnished with appropriate advantages to prevent evil and do good by seasonable exertions? What noble bosom does not beat with high desire to be the successful instrument of restoring to society a valuable member, to weeping parents a promising son, and of raising to heaven one, not only tending fast to a watery grave, but to the pit of destruction? Is not this a possible, is it not a probable means to convert a sinner from the error of his ways, to save a soul from death and hide a multitude of sins, Who can refuse to repent after being recalled to the duty from a state of vital suspension and insensibility which is the last and nearest resemblance of death? And what christian rescued



from the grasp of premature death will not double his diligence, redeem his time and finish his neglected duty. Surely the good man, who finds himself signally rescued from the sable shroud and closing grave, will do with his might whatever his hand findeth to do. His last exertion for Christ and souls will be the greatest. He will effect much in a short time. His last life will be the best. He will abound in the work of the Lord. He will live to die ; that living and dying he may be the Lord's.

The design of the institution we now celebrate is so manifestly benevolent, and the prospect of utility so great, without interfering with any other laudable establishments, that we have no objections to fear from an invidious world, except those which we needlessly and criminally furnish. If we conduct agreeably to our elevated profession ; if we as a society and as individual members, establish and maintain the character of humane agents, of real christians, all good men will approve our object, and the wicked will in vain attempt to disprove or slander it. God will own and prosper us, and the blessing of many souls ready to perish will be thankfully realized.

In this lovely attitude of the Humane Society, what good man wishes to erase his name from the Register ; and what good man not yet

a member, does not desire to have his name enrolled immediately ?

But, my brethren, the interest of the institution claims uniform and able support.

Let me therefore say, if while we assume the elevated style of a Humane Society, we relax, admit loose, irregular characters; neglect the means with which we are generously furnished to afford relief to the subjects of calamity ; if we content ourselves with form and parade, and live in a sensual manner ; if we either intemperately indulge the cup which drowns more males, not to say females, than the ocean, or if, for the sake of lucre or any other base motive, we tempt and induce others to be thirsty for ardent spirits ; if we any of us follow the example of those who disregard the best interest of their bodies and souls, and do not exert our abilities to suppress vice and support virtue and christian regularity in every form, what, I ask, do we more than other inhuman mortals ? What more than to act the most hostile part to our own souls and the souls of our fellow men ? “ For,” evil examples as well as “ evil communications corrupt good manners.” And who, except the adversary in the garb of a luminous angel, can more successfully extend the dominion of sin, than those who profess to have the humane and christian spirit, but in practice discard it ? For



temptation would have no influence if destitute of motive to profit, honor or pleasure. Sin always allures by the promise of superior advantage, to the open heart and ear of the sinner. Shall any of us destroy ourselves and be the instruments of killing the souls of others, while we solemnly engage to exert our abilities in saving their bodies from untimely graves? God forbid!

But we turn from this painful posture of things to that which must administer gratitude and support to benevolent souls. Have we not peculiar reason to congratulate each other and all humane institutions, on account of late discoveries which Providence affords for the restoration of drowned persons and others apparently destitute of life? Though the common maxim which appreciates the wisdom of every succeeding generation is often misapplied, yet, it must be granted on careful review, that this generation excels in discovering methods to rekindle the latent spark of human life, and recal the apparently dead to life and activity. Much honor is justly due to the College of Physicians; not however for raising the dead or for any operation congenial with a miracle (which is an event never effected by the established laws of Nature) but for the discovery of Nature's method to restore the dying or to recruit the apparently extinguished lamp of life. By their invaluable dis-

coveries and judicious exertions they have assisted nature to restore hundreds and thousands to their relatives and the public, whom the ancients with blind decision would have consigned to the tomb. Alas ! alas ! over the slumbering dust of anterior ages we shed, and cannot suppress our involuntary tears, because they ignorantly buried people alive. The ancients used to say, "there is hope as long as there is apparent life ;" but we go farther and say, with success, in some cases, there is hope in despair, or even when there is no appearance except death. The improvement is great. Hence seeing none except the Creator can define life, or discover the particular place and attitude of its existence, during the suspension, long exertions to recal the retired, latent spark, have often been successful to the astonishment of hopeless friends and spectators. Blessed be God, the humane register of signal restorations, furnishes even the languid, fainting mother, with grounds to hope, that she shall hear her passive, motionless infant break silence and ask for breath and life in the common form, and equally encourages the Faculty to persevere in their exertions to restore animation and vital energy to the drowned, who have been in a state of submersion during several hours. "This improvement in the noble art of resuscitation," says a learned

prelate "does honor to the present age. For it does not appear that any thing like serious investigation into the subject of removing suspension in vital action, much less that any methodical plans for the purpose were adopted 'till 1767."

Here we are happily constrained to remark and record the recent goodness of God, both to the souls and bodies of men. For like the missionary spirit, which has lately pervaded Christendom, and already explored some of the dark regions of the earth, and the distant isles of the sea ; so the humane spirit within a few years has erected its hallowed tabernacles and houses of reception for the children of distress, in every section of the globe. Let him that readeth understand and thankfully mark the coexistence, the direction and confluence of these limpid streams of living water, which flow from the divine fountain. God is now doing great things for the information and reformation of man.

The first humane society was instituted at Amsterdam, in the year 1767. The laudable example was soon followed by the Magistrates of Milan and Venice, in 1768 : by Hamburg in 1771 : by Paris in 1772 : by London in 1774 : by Philadelphia in 1780 : by Boston in 1785 ; and by Newburyport and the vicinity, in the

year 1802. There are many other recent examples of the institution in Hudson's Bay, Africa and different places, which we omit in this summary. These examples are sufficient to evince, that God, agreeably to his covenant, is preparing the mind of man for the glorious display of his grace. It is our privilege to live near the termination of the dark period, which has long enveloped the world and the church ; and as near the commencement of millennial light, which divine predictions and correspondent events permit and induce us to believe, will soon rise and diffuse the most benign influence. Both humane and missionary establishments are harbingers of the day. They are calculated to improve the mind, to sweeten and meliorate the temper of man, at least to operate as alteratives and preparatives, in the course of Providence. The Lord has pledged his veracity by his promise, and he will soon suppress and expel the inhumanity and hostility of man, and fill the world with benevolence and felicity. He will make all things new, by making men his friends and friends to each other. Happy prospect !

Strong inducements, gentlemen, to continue and increase our laudable exertions are not wanting. The liberal hand of contribution, in connexion with our annual tax, has enabled us to provide suitable apparatus to restore vital



energy to cold, breathless mortals, and to erect convenient buildings upon yonder dangerous shore, for the reception and temporary relief of shipwrecked mariners, exhausted by the fury of the troubled sea. Our first exertions have not been made in vain. They have been crowned with success, as subsequent report will testify. The prospect of future utility, considering the peculiarity of our location, is an ample motive to persevere. The dangerous margin of our waters is extensive, and calls for unremitting vigilance, in order to meet, in the most humane manner, the exigencies of seamen ready to perish.

Your life boat, constructed after the English model, it is confidently hoped, when committed to a skilful pilot, with disciplined hands, will answer the expectation of the public, and amply reward the generous subscribers of the establishment. It must prove a little ark---

A memorable instance of salvation by means of a life boat, and one equally memorable from a hundred instances of destruction in consequence of the want of it, will be acceptable, it is presumed, to the audience.

“Lately, on the English shore, nine vessels were wrecked, and the crews, consisting of one hundred and one persons, were all saved by the life boat, from immediate death.” Who, while reading the narrative, can restrain the tears of gratitude?

The other instance is as follows : In 1770, thirty vessels were cast upon the sands at one time near the British shore, and all the crews, consisting of three hundred persons, perished to a man, with the most painful circumstances of suffering. For many of them were seen hanging upon the rigging and yard arms the whole course of the day ; and the next morning, several remained in the same situation without the possibility of receiving the least assistance. " One of these life boats," says the report, " might have saved the whole number."

To impress the mind with the importance of faithful efforts, we are favored with signal instances of success by other humane establishments. " In the course of ten months from the humane establishment, at Paris, twenty-three out of thirty persons were recovered from drowning." The Royal Humane Society of London, in 1805, had restored to life, in thirty-one years, two thousand eight hundred and fifty-nine persons, nearly one hundred each year. By the annual increase of the number of restored persons, it is probable the institution is now hailed and blessed by the thankful voice of three thousand restored persons. O how deeply impressive ! It is the voice of joy and gladness. " It is the voice of a great multitude ; and as the voice of many waters." And if by God's grace they were not only saved



from death, but raised to divine life, the joyful shout of angels is like the voice of mighty thunder. “For there is more joy in heaven over one sinner that repents, than over ninety and nine just persons who need no repentance.”

For the information of those who cannot readily command the reports of humane societies, and for the sake of our children, whose minds we wish to impress on the occasion, we shall be excused while relating one or two signal and instructive instances of restoration. “I was called,” says the Narrator, “to an apparently dead man. I began the process of resuscitation, and persevered *ineffectually for three hours*. In the course of another hour I enjoyed the satisfaction of seeing the cheeks flushed, languid pulsation and convulsions which terminated with a wild stare, and he muttered, “*Where am I, and where have I been ?*” In a few days he was perfectly restored and conveyed to his wife and children. Seven hours perseverance scarcely afforded a ray of hope ; so that my providential success holds out encouragement to Medical Practitioners, in the most desperate cases of suspended animation. “Weary not in well doing.” Let us hope while others despair. The remaining instance will be retained. The deeply affected Parent says, “An infant of my own had all the signs of death. I tried for four hours to restore animation, when

it was proposed to lay him out ; but I determined to persevere. I put him into the warm bath, still continuing stimulating methods. In about 20 minutes he sighed and opened an eye. A cordial was given, which in a little while was swallowed. By degrees vital heat was diffused. He was put into a warm bed, slept some hours, and by the blessing of God was perfectly restored." Let us do likewise, when called. The Parent closes the narrative thus : " May providence long preserve the life of Dr. Hawes, a life that is so truly valuable to his country and indeed to all mankind"---for his discoveries.

The obligation, the design and salutary effects of humane institutions are now before the assembly. And what wait we for ? The answer is anticipated by every correct mind. We wait for the divine blessing. For we need it to establish, to direct our benevolent measures, and to crown them with success. It is said with inspired pertinence, in a qualified connexion, that "money answers all things," but in this connexion we need more. We need the effective smiles of God, who wounds and heals, who kills and makes alive ; who places one person cold and motionless at the bottom of the flood, and appoints another to plunge into it, and bring him up from a watery grave ; and others also on the trembling, desponding shore to relume the dying

spark of life, and restore him to his grateful, fainting friends. But to realize in this manner the restoring agency of God, who has irreversibly fixed the bounds of life, we also need the effectual prayer and concurrent influence of all good people, that we may use the appointed means. God's unalterable decrees never, never interfere with the diligent and effective use of means:--- For he appoints the means as well as the end. "Except these abide in the ship we cannot be saved," is the infallible maxim of inspiration.

If we feel suitably impressed with the utility of the humane institution ; if it is the object of our fervent daily prayers ; if we are willing to exert our abilities to recal the dying, that they may live and do good, and finish their course with joy, we shall be prospered. Urgent calls for humane exertions, within the limits of our watery vicinity, will be frequent, and christian concurrence with our measures in all respects is requisite and will not be denied. We however neither ask the loving wife, the indulgent parent nor tender sister for pecuniary means to restore their dear connections from a watery grave ; but who will not cheerfully contribute to the relief of suffering, dying strangers and neighbours ? Yet even in this view of things, though the institution requires much pecuniary support, we neither desire an Eagle nor a Cent which can be

more wisely appropriated in a different manner. It is the willing offering of property, when it cannot be more judiciously applied, which Christ requires, and we surely desire no more. This will answer every purpose, and none can withhold it, who loves himself and neighbour with equal affection. Let us only love ourselves correctly, and our neighbour will invariably be treated with christian attention and hospitality. The reason why we do not love our neighbours as ourselves is manifestly because we are destitute of impartial affection. With the love of equality then, which corresponds with the value of its object, let us aid the design of the Humane Society, remembering that Christ loves the bountiful benefactor, and says, "It is more blessed to give than so receive. The liberal man deviseth liberal things."

As undisguised examples of that sublime charity enjoined by the command, which seeketh not her own, and without which no action is acceptable in the sight of God, we shall name no characters except those who ornament the sacred register. Their impartial appearance was the real, genuine expression of their hearts.

The simple, rural Patriarchs, in the most hazardous times, were men of heavenly love ; so were the humble Prophets ; and how shall we estimate the character of the Apostles, whose



love shook the basis of Jewish infidelity, shattered the proud temples of Pagan idolatry and confounded the adversary, by their successful sacrifices to extend the influence of the gospel? These were men of holy benevolence, and under Christ, their heavenly guide, were the founders of all the humane institutions and religious establishments which distinguish Christians from cruel Pagans and hateful demons: These enroled characters are the light of the world. A more excellent exemplar we cannot name, except Christ himself, who not only made man to gratify infinite benevolence, but upon his apostasy resigned himself to death, that man might live to honor God and enjoy the light of his countenance forever. This glorious example let us follow, and make all our calculations with strict reference to the Great Day. For when Christ, who made the universal system---who stretched out the North over the empty place, and hung the world upon nothing---who still maintains the harmony of the shining spheres, shall shake the common centre and destroy the universal balance, we shall need his friendship. At that awful crisis, when the voice of the Archangel and the trump of God shall rouse the countless dead, and call them forth to judgment, when the elements shall melt with fervent heat, and the ocean shall vanish like morning vapor, be-

fore universal conflagration ; then, except the approbation of God and conscience, what evidence of our integrity can be more valid, than the willing testimony of the children of release and restoration from untimely graves ? Let us therefore, seasonably secure it. Let us all obey Christ ; let us be as friendly to others as to ourselves ; let our hearts and hands be always open to the children of adversity and distress ; let us prevent untimely graves, by never confounding the living with the dead. “Thou shalt not kill,” thou shalt not number the living with the dead, is a paramount consideration.

Finally, having greater advantages than many others, let us do better, and effectually reclaim some of the dying to a state of action, and by pious example, guide them safely to heaven. Then, at the restitution of all things, we shall joyfully meet and recognize them at the bar of God, and thankfully say, here Lord we are, and the children of release which thou hast given us.

BRETHREN, SISTERS AND FRIENDS,

While pilgrims and strangers among the living and dying ; while probationers for the eternal world ; while candidates for immortal light and glory, what higher employment can we desire than to be properly useful to the HUMAN SOCIETY, whose anniversary we now celebrate.



# APPENDIX.

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NEWBURYPORT, JULY 3, 1807.

DR. NATHANIEL BRADSTREET,

*Cor. Sec. to the HUMANE SOCIETY in NEWBURYPORT.*

SIR,

YESTERDAY afternoon a son of Mr. *Benjamin Choate*, (a Ship Joiner of this town) eight years old, fell from a stage, which was suspended from the stern of the ship "*Maryland*," lying at the end of the wharf of *Moses Brown*, Esq. a distance of twelve feet, and immediately disappeared. The accident was discovered from the cabin of the ship, and from the wharf; the alarm was given, and great exertions were made, by all present, to get to the child in boats. At this instant, Capt. *Robert Inott*, who was in the hold of the ship, hearing the noise, came upon deck, and being told "some one had fallen from the cabin window," rushed after, and leapt over the taffaril rail of the ship, clearing the stern-stage, fell into the water at the distance of nearly twenty feet from the taffaril—and happily was enabled to seize the child, as he was sinking, to rise no more, having gone down twice before, and who then had settled about two feet from the surface of the water—and brought him to one of the boats which had pushed off, to his assistance and relief.

It is here to be observed, that the current at the end of this wharf is very rapid, and the water very deep. When Capt. *Inott* rose, he found himself embarrassed very much in consequence of his long-coat-pockets filling with water, and the sleeves binding his arms—but by swimming with one hand, and supporting the child in the other, he thus safely placed him in the boat, and I am happy to add, the child is now very well, although when taken up, he appeared exceedingly spent and exhausted.

....

While I have great pleasure in bearing testimony to the energies and active benevolence of this gentleman, I beg leave to congratulate the society on the success of his exertions in *this instance*, so honorable to himself and the cause of humanity.

*Remaining with due consideration, &c.*

THOMAS THOMAS.

.....

HAVERHILL, JUNE 18, 1807.

SIR,

ENCLOSED is a communication, handed to me, to be delivered to the HUMANE SOCIETY.—I well recollect the public opinion of the risk Mr. Beccom ran, in his great exertion to recover the boy by plunging himself into the river. The boy was sinking, and there is not the least doubt, had not Mr. B. instantaneously arrived, and grasped him with his extended arm, under water, he would have added to the list of the unfortunately drowned. Vital action was considerably diminished, but by immediate exertion, he speedily recovered.—I doubt not the Trustees will take this communication under consideration and as the exertion was extraordinary, that they will grant a pecuniary reward, equal thereto.

*I am, Sir, yours respectfully,*

NATHANIEL SALTONSTALL.

*Mr. B. is now in this town, and probably will be some time.*

Doct. N. BRADSTREET, Cor. Sect'y of the }  
MERRIMACK HUMANE SOCIETY. }

—

THE undersigned, from motives of humanity, do make this solemn declaration; that, on the tenth day of October last, a boy of ten years of age, son of Capt. Mathew Pettingale, was, by casualty, in the waters, near the middle of the river Merrimack, and apparently drowning; at that critical moment, Mr. William B. Beccom, by his extraordinary exer-

tions, and a great risk of his life, plunged himself into the river, with his cloaths on, and under Divine Providence, saved the child from a watery grave.— This very humane and dangerous attempt, was most fortunately performed, under our immediate eyes, in witness, and to confirm the same, we have hereunto subjoined our names, at Haverhill, this tenth day of June, One Thousand Eight Hundred and Seven.

*To the* PRESIDENT, &c, of }  
*the* HUMANE SOCIETY. }

DAVID WEBSTER, Jun.  
 JONATHAN ROWELL,  
 SARAH WEBSTER,  
 ANNA PETTINGILL.

.....

HAVERHILL, JUNE 25th, 1807.

NICHOLAS COLBY, a carpenter, belonging to Haverhill, was, on the 24th of May last, returning with ten other persons in a boat from a vessel they had left at Newbury Bridge, when within four miles of this place, they were, by accident, upset about the middle of the river, and where the same was very wide, a violent wind at east made a very heavy sea; the boat did not sink but kept on her side; said Colby, with four others, reached the boat, they were not seen by any person on the shore, and no prospect of assistance, or chance was left for saving any of their lives, unless some one would venture to swim on shore; all declined but Colby, he disengaged himself from his waistcoat and shoes, and said he would attempt it, and with great difficulty reached the shore, but so exhausted that it was some time before he could stand; he had then to travel more than half a mile to the first house, and with difficulty procured a boat and a boy (a son of Capt. Ingersol) who ventured, altho it was very boisterous, to the persons who were holding to the side of the boat, four in number, and took them in: some were so exhausted as to have lost their reason for some time after they were on shore, and they all must

....  
 have lost their lives if Colby had not swam on shore ; six were drowned. This same Mr. Colby, on the 17th of this present month of June, was at work in the ship yard, in this town, near the wharf, when he was alarmed by the cry of a boy (son of Mr. Kendall) that had fallen off the wharf, he ran to the wharf and found the boy was then sinking (the water was about 8 feet deep) he dove off and took him by the hair of his head, and brought him on shore.

The foregoing statement of facts have been related to me by some of the four persons saved on the boat, in the first instance, and in the last by persons who were there at the time he came on shore with the boy.

*I am, Gentlemen, your most  
 Obedient Humble Sercant,*

B. BARTLETT.

*The TRUSTEES of the MERRIMACK HUMANE SOCIETY.*

The undersigned were saved in the boat, and we have no doubt, that under Providence, Nicholas Colby was the means of our lives being saved.

MOSES KIMBALL,  
 STEPHEN WELLS,  
 JOSEPH KIMBALL,  
 NATHANIEL SOLEY.

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## *LIFE BOAT.*

....  
 THE Trustees of the MERRIMACK HUMANE SOCIETY, aided by the subscription of many gentlemen in *Newburyport* and its vicinity, commenced the building of a LIFE BOAT last fall. This boat is constructed according to the model of Mr. GREATHEAD in *England*. The committee to build the boat have been delayed in completing the work, by the want of cork, suitable to the original plan. It is however to be hoped this impediment will soon be removed, and the boat, completed, be ready for the first instance that may occur for its use.

It is contemplated to make it serviceable, not only in taking people from wrecks where they might otherwise perish, but to carry off a pilot to ships which arrive at the bar in storms that forbid a retreat ; and thus afford the distressed mariner a relief, and property, the reward of hardy enterprise, a protection, which the continued shifting of our bar has made important.



## FUNDS OF THE MERRIMACK HUMANE SOCIETY.

.....  
Dr. The Merrimack Humane Society, in acc't. with Ebenezer Stocker, Treasurer. Cr.

1807.	Dols.	Cts.	1807.	Dols.	Cts.
Feb. 18. To cash paid advertising	-	2	Jan. 1. By balance of accounts settled this day,	1259	98
July 14. To do. dld. Recording Secretary p. rect.	150		—By error in interest in former account,	19	79
July 25. To do. paid D. Bradley's bill Cork for life boat,	56		Sept. 24. By interest to this day	53	07
••To do. paid J. Cogswell's bill for a life jacket,	20		—By cash of Rec. Secretary,	30	35
••To do. paid J. Folsom's bill,	3	55	—By cash of do.	483	83
••To do. paid Thomas & Whipple's bill music paper,	2			1847	2
••To do. paid com. for building life boat for bills pd. by them	474	52			
••To do. paid Jere Folsom's bill for his attendance,	5	31			
••To do. paid E. W. Allen's bill for advertising,	5				
To do. paid Benj. Edes, do.	1				
Cash delivered the committee for prem. adjudged W B. Beccom	15				
Do. for do, to Nicholas Colby	25				
Ballance,	1084	84			
	1847	2			

## PROPERTY OF THE SOCIETY.

	Dolls.	Cts.
Ballance of the former Treasurer's account,	1084	84
Receipts of the present year, as far as they have been collected,	456	20
	Dolls.	1541 4

## DONATIONS.

.....  
The TRUSTEES acknowledge the receipt of the following Donations towards the building of a LIFE-BOAT, and purchasing Signal Colors for the Fort.

	Dols.	Cts.		Dols.	Cts.
From Moses Brown,	40		From Richard Pike,	10	
Steph. Holland,	7		Z. & W. Cook,	5	
William Bartlet,	40		William Wyer, jun.	5	
Leonard Smith,	15		William Noyes,	3	
A. & E. Wheelwright,	15		David Coffin,	6	
John Greenleaf,	20		John Coombs,	6	
Pilsbury & French,	10		Phillip Coombs, jun.	3	
John Peabody,	10		Thomas Carter,	10	
Peter Le Breton,	10		Samuel A. Otis,	3	
Benjamin Wyatt,	5		Thomas Cary, jun.	3	
Phillip Coombs,	5		George Jenkins,	3	
Joshua Carter,	5		Paul Simpson,	3	
Jonathan Gage,	5		Isaac Stone,	3	
Edward Rand,	5		Elias Hunt,	5	

## DONATIONS.

....

	Dols. Cts.		Dols. Cts.
From John Pettingell,	10	From Jere Wheelwright,	3
Edmund Kimball,	5	Peter Le Breton, jun.	3
Samuel Coffin,	5	Galen H. Fay,	2
Sewal Toppa,	5	Joseph Hoyt,	61
Samuel Tenney,	3	John Pearson,	5
Isaac Adams,	5	Thomas M. Clark,	5
Abner Wood,	10	Stephen Howard,	3
Robert Jenkins,	3	Amos Tappan,	3
Micajah Sawyer,	12	Edmund Bartlet,	2
William Coombs,	5	William Davis,	2
Nicholas Johnson,	5	Charles C. Robateau,	2
Isaac Rand,	5	Samuel Nye,	3
Stephen Pilsbury,	5	Robert Follansbee,	3
James Kimball,	3	Oliver Osgood,	3
Sanborn & Osgood,	3	Daniel Webster & Co.	10
Francis Todd,	3	Benjamin Young,	1
Joseph Hooper,	3	Stephen Gale,	1
Burrill, Star & Gun-		Samuel Fowler, jun.	3
nison,	3	Gee Colby,	1
Joseph Cutler,	3	Furber & Dole,	1

The painting was given by Messrs. Bass, Pearsons, Noyes and Colby.

## OFFICERS OF THE SOCIETY.

MICAJAH SAWYER, M. D. PRESIDENT.  
 NICHOLAS JOHNSON, Esq. VICE-PRESIDENT.  
 JONATHAN GAGE, Esq. TREASURER.  
 NATHANIEL BRADSTREET, M. B. COR. SECRETARY.  
 WILLIAM WOART, Esq. REC. SECRETARY.

## TRUSTEES.

William Coombs, Esq.	Rev. Jonathan Allen,
Rev. Thomas Cary,	Rev. John Giles,
Nathaniel Saltonstall, Esq.	Rev. Charles W. Milton,
Samuel Nye, Esq.	Dr. Bishop Norton,
Rev. Isaac Smith,	John Pearson, Esq.
Rev. Daniel Dana,	Thomas M. Clark, Esq.
Rev. Samuel Spring, D. D.	Daniel A. White, Esq.
Rev. John Andrews,	Dea. Edward Dorr,
Rev. Joseph Dana, D. D.	Rev. John S. Popkin,
Rev. James Morss,	William Bartlet, Esq.

## PREMIUMS ADJUDGED.

.....

To William B. Beccom for saving the life of a boy,	15 dols.
To Nicholas Colby for saving the lives of sundry persons,	25 ..
To Capt. Inott for saving the life of a boy—gold medal,	20 ..